

# DECODING THE LIBERTY OF INTIMACY

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I have prepared this booklet because of the large number of brothers and sisters feels shy to ask the question about their sexual problems and many times they get wrong scholar to ask, who prohibits things which no one have prohibited. Consequently, they switch to Motivational Videos or Videos based on Sex-Education by Non-Muslims or Pornography and start getting wrong information about sexual relationship which not only harm them religiously but also medically.

Their shyness or scholar's harshness makes them think that Islam makes the scope of getting sexual pleasure, very limited and in result of that, somewhere in their heart and mind they start hating Islam and at the end of the day either they leave Islam or start trying liberalizing the teachings of Islam. Although, it's far from reality, rather Islam encourages you to make your sexual relationship strong. As it is narrated from Prophet ﷺ that:

Having intercourse (with one's wife) is a charity." They said, "O Messenger of Allah, if one of us fulfils his desire, is there reward in that?" He said, "Do you not see that if he does it in a haraam way he will have the burden of sin? So if he does it in a halaal way, he will have a reward for that."

(Narrated by Muslim, 1674) .

Imaam al-Nawawi (may Allah have mercy on him) said:

"The phrase, 'Having intercourse is a charity' – the word bud' (translated here as 'having intercourse') may mean intercourse, or it may refer to the private part itself...

This indicates that permissible actions may become acts of worship, if there is a sincere intention. Intercourse may be an act of worship if the intention behind it is to fulfil the rights of one's wife, to treat her kindly as enjoined by Allah, to seek a righteous child, to keep oneself or one's wife chaste, to prevent both partners from looking towards or thinking of haraam things, and other good intentions. 'O Messenger of Allah, if one of us fulfils his desire, is there reward in that?'"

(*Sharh Muslim*, 7/92).

Note: Anything I have declared permissible in the book, I declared it after research, my desires were not the reason behind the permissibility of anything, I have just adopted the opinion on the basis of research, which anyone can challenge in an academic manners.

### **Don't feel shy to ask the questions about sexual bonding and intimacy:**

From Ibn Saabit that he said: I asked Hafsa bint Abdul Rahman ibn Abu Bakr that I want to ask you something but i am shy,

Hafsa said: O my nephew, ask anything. He said: I want to ask regarding intercourse with the wife from her back.

She said: Umm Salmah narrated to me that Ansar would not (enjoy) their women by laying them on their faces, but Muhajireen would lay them on their faces, then a Muhajir married with a woman from Ansaar, He wanted her to lay down on her face but she refused.

She came to Umm Salmah and mentioned this. When Prophet peace be upon him entered the Ansaari woman went out due to shyness, Umm Salmah mentioned to the Prophet peace be upon him regarding her case. He peace be upon him said: ask her to come, when she came He recited: "Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish" [2:223] Meaning one valve and valve is one way( i.e. only vagina). [Sunan ad-Darami 1159, Abdul Mannan Raasikh the Muhaqqiq of Sunan ad-Darami said: "Saheeh (see also ) Ahmad 6/305 and Tafseer at-Tabari 2/92"]

a) Abdul Mannan Raasikh said, which means:

- i) There should be no shyness in asking any Shar'ee question, it is the way to destruction and ignorance if shyness is shown in it.
- ii) If someone is shy to ask this type of question then he should be encouraged rather than making fun.

Asma (daughter of Shakal) asked the Messenger of Allah (ﷺ) about washing after menstruation. He said: Everyone amongst you should use water (mixed with the leaves of) the lote-tree and cleanse herself well, and then pour water on her head and rub it vigorously till it reaches the roots of the hair. Then she should pour water on it. Afterwards she should take a piece of cotton smeared with musk and cleanse herself with it. Asma' said: How should she

cleanse herself with the help of that? Upon this he (the Messenger of Allah) observed: Praise be to Allah, she should cleanse herself. 'A'isha said in a subdued tone that she should apply it to the trace of blood. She (Asma) then further asked about bathing after sexual intercourse. He (the Holy Prophet) said: She should take water and cleanse herself well or complete the ablution and then (pour water) on her head and rub it till it reaches the roots of the hair (of her) head and then pour water on her. **'A'isha (Radhiyallahu Anhaa said: How good are the women of Ansar (helpers) that their shyness does not prevent them from learning religion.**

(Sahi Muslim: 72).

“Umm Sulaym came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said, ‘O Messenger of Allaah, Allaah is not too shy to tell us the truth. Does a woman have to do ghusl if she has a wet dream?’ The Prophet (ﷺ) said: ‘Yes, if she sees water (a discharge).’ Umm Salamah covered her face and said, ‘O Messenger of Allaah, can a woman have an erotic dream?’ He said, ‘Yes, may your hands be rubbed with dust. How else would her child resemble her?’”

(Al-Bukhaari, 130; Muslim, 313).

Imam Bukhari Narrated from Imam Mujahid (student of ibne Abbas Radhiyallahu Anhu) in Sahi Bukhari Kitabul ilm:

لَا يَتَعَلَّمُ الْعِلْمَ مُسْتَحٍ وَلَا مُتَكَبِّرٌ (That Shy and Arrogant can't study the knowledge (of deen)). Shaikh Abdul Kareem Al-Khudayr said in his Sharh of Alfiyatul Hadeeth:

Because they never ask the question as long as they feel shy or arrogant and the key of knowledge is Questioning.

## 1- Ruling on Fingering in Buttocks:

Fingering in Buttocks is not allowed for the following reasons:

- 1) It Resembles the Anal Sex which is not allowed.
- 2) It can lead you to the Anal Sex.
- 3) It can affect your Natural Sexual Orientation of being **Straight**. Because takin so much interest in Anal, can reduce your interest in the actual organ (Vagina).
- 4) The concerned area is used for extracting poo, so there can be some remaining of it which can bring bacteria to you finger and if you use the tongue it can harm you medically.

The Same Ruling applies on **Licking** the mentioned area, but one can use his tongue or finger on the surroundings but he should prevent the inner area or the actual area.

Imam al-Shaafa'i said in al-Umm (8/257):

With regard to enjoying what is between the buttocks without penetrating, there is nothing wrong with that.

Ibn Qudaamah said in al-Mughni (7/226):

There is nothing wrong with enjoying that which is between the buttocks without penetrating, because the Sunnah forbids the back passage, and applies only to that. And it is haraam because it is harmful, and that applies only to the back passage, so the prohibition applies only to that.

Women are also allowed to do play with the buttocks of their men but they should also avoid fingering etc. inside the buttock because it can lead their men to homosexuality as if husband start feeling pleasure of taking things into his buttock he will find homosexuality attractive.

(For details:

<https://ar.islamway.net/fatwa/3435/%D8%A5%D9%8A%D9%84%D8%A7%D8%AC-%D8%A7%D9%84%D8%A3%D8%B5%D8%A8%D8%B9-%D9%81%D9%8A-%D8%A7%D9%84%D8%AF%D8%A8%D8%B1>)

## **2 - Ruling on Fingering in Vagina during Menstruation or Bleeding Following Childbirth:**

The fingering in the vagina during menses is also got prohibited by many scholars because the blood of menses is impure like urine or poo etc. and touching the impure (najas) things without a need is haram according to many Fuqaha.

<http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=Fatwald&id=99421>)

But the ruling is debatable because it is narrated from the Mother of Believers Aisha (Radhiyallahu Anha) that:

"The Messenger of Allah (ﷺ) and I would sleep under a single blanket when I was menstruating. If anything (from the blood of menstruation) got on him from me, he would wash that spot and no more, and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it."

(Sunan An-Nasai: Hadith 372, translated version).

According to this Hadeeth, whenever Prophet ﷺ got the blood of menstruation on His

body he washed it, but he never left sleeping in the same condition again, just because some impure blood reached to His body. Which means that the argument of impurity is not strong enough to make the practice Haraam, but one should avoid it because it can lead him to the intercourse which is haram in the period days and it is from the rules of Shariah that anything can lead to the Haraam, is not allowed.

### **3 - Kissing or Licking Wife's feet:**

It is permissible for a husband to kiss his wife's foot as a way of foreplay, but he should not lick it as there is no need for doing so because this may lead to harm because of the dirt or dust remaining on the foot or palm.

<http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=Fatwald&Id=115698>)

### **4 - Ruling on Taking or Swallowing the Saliva of each other while kissing:**

Shaikh Abdur Rehman bin Abdullah As-Suhaym said:

Swallowing Saliva of the wife is not permissible during fast, otherwise, it is permissible.

<http://www.almeshkat.net/vb/showthread.php?t=98213>)

It is narrated from Ayesha (Radhiyallahu Anhu) that She said:

It was one of the favors of Allah towards me that Allah's Apostle expired in my house on the day of my turn while he was leaning against my chest and Allah made my saliva mix with his saliva at his death. `Abdur-Rahman entered upon me with a Siwak in his hand and I was supporting (the back of) Allah's Apostle (against my chest). I saw the Prophet looking at it (i.e. Siwak) and I knew that he loved the Siwak, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it.

(Sahi Bukhari: 4290).

It was narrated that 'Aishah, may Allah be pleased with her, said:

"While I was menstruating, I would nibble meat from a bone and the Messenger of Allah (ﷺ) would put his mouth where mine has been. And while I was menstruating, I would drink from a vessel and he would put his mouth where mine had been."

(Sunan Nasai: Hadith 342, translated version)

## **5 - Ruling on Keeping Nude-Photos of your Partner in your Mobile:**

Shaikh Mashoor bin Hassan Ale Salman said:

It is not permissible for the husband to take pictures of the private parts of her wife, and it is not permissible for the wife to take pictures of private parts of her Husband because separation is expected between the, either through Divorce or Death.

He further added:

it's not permissible for the husband to take nude photos of his wife and keep it on the mobile, because mobile can be used by anyone else, or can be lost or stolen etc.

<http://meshhoor.com/fatwa/2048/>

## **6 - Sexual Talks between Husband and Wife over the Phone Call or Video Chat etc. when they can't visit each other:**

We put this question to Shaykh Muhammad ibn Saalih al-'Uthaymeen, who answered as follows:

“There is nothing wrong with that. Yes, it is permissible.”

Questioner:

Even if there is a use of the hand?

Shaikh"

“There are some reservations about the use of the hand (i.e., masturbation). It is not permissible unless one fears that one may commit Zina otherwise.”

Questioner:

So as long as there is no use of the hand, it is OK?

Shaikh:

“Yes, as long as there is no use of the hand, it is OK. He can imagine that he is with her and there is nothing wrong with that.”

They should also make sure that no one is listening to what they say or is spying on them. And Allaah knows best.

Precautions:

But the danger with that is that others may spy on these meetings via the internet.

This action also promotes doing haraam things such as masturbation etc. So in order to be on the safe side it is better not to do that because the Prophet (peace and blessings of Allaah be upon him) said: “Sins are the private pasture of Allaah. Whoever lets his flock graze around this pasture will soon transgress into it.” Narrated by al-Bukhaari (1946).

And Allaah knows best.

<https://islamqa.info/en/4807>

<https://islamqa.info/en/90099>

## **7 - Ruling on Sleeping with Wife Under One Blanket without Clothes:**

It was narrated that 'Aishah (Radhiallahu Anha) said:

"The Messenger of Allah (ﷺ) and I would sleep under a single blanket when I was menstruating. If anything (from the blood of menstruation) got on him from me, he would wash that spot and no more, and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it."

(Nasai: Hadith 372, translated version)

Imam Ibn Katheer said:

He (ﷺ) would sleep with the wife (in whose house He (ﷺ) was staying the night) under one blanket; He (ﷺ) would take off his upper garment and sleep in His lower garment.

Tafseer Ibn Katheer, 2/242

The word الشَّعَارِ used in hadeeth is used for the Blanket which touches the skin directly, which implies that one can sleep with his wife under one blanket without clothes.

## **8 - Ruling on Uttering the Names of Private Parts of Body explicitly during Sexual Talk between Husband and Wife:**

Imam Ibne Qutaiba Ad Dayinaori (Rahimahullah) says:

If any Hadeeth passes by you, which mentions the name of private organs, or sexual content, then your Khusoo (fear) shouldn't encourage you to turn your face (from uttering it) because there is no sin in taking the name of organs, but the sin is defaming others, false statements, lying, and in eating the meat of others by backbiting.

(Uyoonul Akhbaar, pg:1, Muqaddima)

He further added :

I am not telling you to make your habit to take those names (but when its needed).

Shaikh Saleh Al Munajjid says:

there is no difficulty in mentioning things which raises the bar of Shehwah, between husband and wife, even if they utter the known names of private organs.

He further added:

If it is permissible for the husband to touch his wife's private part, look at it and enjoy it, then it is more appropriate that he is permitted to call it by a name that will provoke his wife; and the converse is also permitted.

<https://islamqa.info/ar/103847>

<https://islamqa.info/en/45597>



## 9 - Mammary Sex, Foot fetishism, Armpit Sex and Intercrural Sex

all are permissible because there is no evidence in Shariah who prohibits any of them and there is no any valid difference of opinion among Fuqaha about their permissibility.

As it is mentioned in Qur'an:

And those who guard their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors. (Surah Al Mominoon: 6).

Prophet ﷺ said:

Guard your private parts except from your wife and from whom your right hands possess (slave-girls). (Abu Dawood: 4017).

As long as you are using your organ on your wife's body you are not sinful.

## 10 - Eating Sperm:

The ruling of Eating Sperm depends upon two arguments:

Is Sperm pure or not?

Are we allowed to eat it even if it's pure?

As far as first argument is concerned there is a strong and valid difference of opinions about Sperm's purity since centuries so if we opt the opinion of its impurity so it obvious that eating it is not allowed.

But if we opt the other opinion then we see majority of the scholars, who consider it pure, have prohibited the eating except some of the Shafiee Scholars like Abu Zaid Al-Marwazi, according to him money is pure so one can eat it.

(سُئِلَ الشَّيْخُ أَبُو زَيْدٍ عَنِ الْمَنِيِّ فَقَالَ ظَاهِرٌ فَقِيلَ أَيُؤْكَلُ فَقَالَ إِنْ اِشْتَهَيْتَ فَكُلْ)

But Imam Nawawi (who is also shafiee) countered him and declared it the weak opinion and some other shafiee scholars declared it against the rules of Imam Shafiee.

Imam Nawawi and others said that we can't eat sperm despite its pure because it's like saliva, sweat, mucus and phlegm and all these things are pure in a sense of its not obligatory to wash them but we can't eat or drink them because they are nasty and can be harmful. Some others also gave an example of Soil, which is pure, but we can't eat it.

The other reason of prohibition of its eating that when anyone gets extreme sexual urge, madhi (an impure sticky substance) comes before money and it gets mixed with the sperm when sperm comes out, so it makes sperm impure too. Especially at the time of intercourse, Qadhi Iyadh said: that the sperm at the time of intercourse never comes alone, it's always comes along with madhi, but some other shafiee scholars countered him by saying when: Sexual

Urge reaches the peak, sperm comes out without madhi like it comes out in wet dreams.

But even if we accept that, there is another problem that after intercourse penis comes out wet from vagina with woman's discharge on it, and woman discharge also include madhi, which is impure.

Secondly, impurity madhi is also controversial.

(see:

<http://fatwa.islamweb.com/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=249181>

<http://www.ajurry.com/vb/showthread.php?t=17887>)

But even if we accept that, there is another problem that after intercourse penis comes out wet from vagina with woman's discharge on it, and woman discharge also include madhi, which is impure.

According to some, drops of urine comes along with the sperm sometimes, and urine is impure.

(المجموع شرح المذهب، كتاب الاطعمة: 37/9، باب ازالة النجاسة: 556/2 ،  
حلية العلماء في معرفة مذاهب الفقهاء: 241/1 ،  
البيان في مذهب الامام الشافعي: 421/1).

Conclusion: Sperm's purity is controversial, even if we consider it pure it's almost impossible to prevent it from mixing with madhi. It can be harmful for health too, so it is better to avoid eating it or even letting it inside the mouth. Wallahu Alam.

Note: Abu Zaid Al-Marwazi was one of the greatest scholars of Shafiee Madhab, he was the Shaykh of Imam Hakim and Imam Darqutni and was the the narrator of the edition of Sahi Bukhari from Al-Firbari.

Imam Dhahabi in wrote in the introduction of Abu Zaid Al-Marwazi that: He had some opinions which were considered weird among shafiee madhab. (Siyar).

## 11 - Ejaculation of Sperm over Body:

Shaikh Muhammad Bin Saleh Al Uthaymeen (Rahimahullah) was asked about ejaculation of sperm on the breast of wife.

He replied: It is better to ejaculate on vagina but it is permissible to get pleasure from any part of body except Anal. As it is mentioned in Qur'an:

And those who guard their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors. (Surah Al Mominoon: 6).

This Verse demands general permission for husband to get pleasure from her wife.  
( <https://www.youtube.com/watch?v=39T9xb60LLo>)

One can also throw the sperm on the face if he consider it pure but not inside the mouth.

## **12 – Rubbing Sperm on Skin/Sperm Facial/Sperm Massage:**

Those who consider it pure, permits to rub it on the skin or face etc. for fun and pleasure but it is better to avoid it.

<http://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=Fatwald&Id=150169>

## **13 - Twosome, Threesome, Foursome:**

1 – al-Hasan al-Basri said: They – meaning the Sahaabah and senior Taabi'een – used to regard *wajs* as makrooh, which means having intercourse with one when the other can hear the sounds. The word "makrooh" according to the earlier scholars means that it is haraam.

Narrated by Ibn Abi Shaybah in *al-Musannaf*, 4/388

2 – Ibn Qudaamah (may Allaah have mercy on him) said: If two wives agree to live together in one house, that is permissible, because they each have the right to their own house, but they may give up that right. Similarly they may agree to let him sleep between them in one bed. But if they agree to let him have intercourse with one of them when the other one is looking, that is not permissible, because it is vile and despicable and is not appropriate, and it does not become permissible even if they agree to it.

*al-Mughni*, 8/137

it is also stated in hadeeth that Prophet ﷺ said:

A man must not look at a man's private parts nor must a woman look at a woman's private parts; neither should two men lie naked under one cover, nor should two women lie naked under the same cover. (Sahi Muslim: 1627, translated version).

It can also lead the both of the women to Homosexuality because when anyone gets horny shaitan get more chances to attack on him as described by many scholars.

## **14 - Ruling on kissing wife in front of the children:**

It is mentioned in Qur'an:

And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allaah makes clear His Ayaat (Commandments and legal obligations) for you. And Allaah is All-Knowing, All-Wise"

[al-Noor 24:58-59]

Ibn Katheer said: Here servants and children are commanded not to intrude upon the adults of the household at these times, lest the man be in a position of intimacy with his wife and so on. (3/401).

In addition, doing such things openly is an action that is contrary to honour and decency.

Al-Maawardi said: Honour and decency means making sure that one's deeds befit the circumstances so that no deeds may appear abhorrent or blameworthy.

Adab al-Dunya wa'l-Deen, 392.

But if the affection that the husband and wife show in front of the children is of the kind that is usually shown, namely compassion, kindness and care, which will fill the house with peace and respect and happiness, especially on occasions such as Eid etc, that is permissible.

Note: The ruling is about those children who can recognize and identify things, not about \*newborn one\* rather you can prepare for another newborn before him.

it is haraam to have intercourse with a woman in view of anyone, unless the onlooker is a child who does not understand what is happening; in this case it does not matter. But if the child understands what is happening then intercourse should not take place where he can see, even if he is a child, because a child may speak about what he has seen unintentionally.

*Sharh Kitaab al-Nikaah min Zaad al-Mustanqi'*, tape 17.

## 15 - Watching Private Parts of Each Other:

It is permissible for a woman to see all of her husband's body and for a man to see all of his wife's body, with no need to go into details, because Allaah says (interpretation of the meaning): *"And those who guard their chastity (i.e., private parts, from illegal sexual acts), except from their wives or (the captives and slaves) that their right hands possess, - for then, they are free from blame; but whoever seeks beyond that, then those are the transgressors."* [al-Mu'minoon 23:5-7]

(*Fataawa al-Mar'ah* by Ibn 'Uthaymeen, 121).

It is narrated in Sahi Bukhari (250) that 'Aa'ishah (Radhiallahu Anha) said: "The Prophet (peace and blessings of Allaah be upon him) and I used to bathe from one vessel."

Al-Haafiz said in *al-Fat'hul Bari*: "Al-Daawoodi interpreted this to mean that it is permissible for a man to look at his wife's 'awrah and vice-versa. This is supported by the report narrated by Ibn Hibbaan via Sulaymaan ibn Moosa, who was asked about a man looking at his wife's private parts. He said: 'I asked 'Aa'ishah, and she referred to this hadeeth.' This is evidence in this matter. And Allaah knows best."

I say: as for the words that some people attribute to the Prophet (peace and blessings of Allaah be upon him), that it is makrooh (disliked) for a man to look at his wife's private parts, this is not saheeh. This includes the reports narrated from Ibn 'Abbaas and Abu

Hurayrah according to which the Prophet (peace and blessings of Allaah be upon him) said, "When any one of you has intercourse with his wife, let him not look at her private parts, because this causes blindness, and let him not speak, because this causes muteness." Ibn al-Jawzi said: "(This is) mawdoo' (fabricated)." (See *al-Mawdoo'aat* by Ibn al-Jawzi, 2/271-272).

## 16 - Using Condom or Avoiding Pregnancy:

It is permissible to engage in coitus interruptus if a person does not want a child, and it is also permissible to use a condom, but that is subject to the condition that the wife gives her permission for that, because she has the right to full enjoyment and also to have a child. The evidence for that is the hadeeth of Jaabir ibn 'Abd-Allaah (may Allaah be pleased with him) who said: We used to engage in coitus interruptus at the time of the Messenger of Allaah (peace and blessings of Allaah be upon him). News of that reached the Messenger of Allaah (peace and blessings of Allaah be upon him), and he did not forbid us to do that. Narrated by al-Bukhaari, 250; Muslim, 160

Although that is permitted, it is nevertheless makrooh and intensely disliked. Muslim (1442) narrated that the Prophet (peace and blessings of Allaah be upon him) was asked about coitus interruptus and he said: "That is the secret burying alive of infants." This indicates that it is strongly disliked.

Imam ibne taymia was asked: is it permissible for a woman to put medicine to the routes of pregnancy to avoid it?

He replied: It is a controversial matter, it is better to avoid doing it. (Majmooul Fatawa 8/355).

## 17 - Having Intercourse during Pregnancy or Breastfeeding one:

It is reported in *Saheeh Muslim* (1442) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "I had thought of forbidding gheelah, then I remembered that the Romans and Persians do that and it does not harm their children."

Al-Nawawi said:

The scholars differed as to what is meant by gheelah in this hadeeth. Maalik said in *al-Muwatta'*, and al-Asma'i and other scholars of Arabic language said that it means having intercourse with a woman who is breastfeeding. Ibn al-Sakeet said: It means a woman breastfeeding when she is pregnant.

The scholars said: The reason why the Prophet (peace and blessings of Allaah be upon him) thought of forbidding it was that he feared that the breastfed child may be harmed by it. The doctors used to say that that milk was harmful, and the Arabs disliked it and feared it.

The hadeeth shows that gheelah is permissible, because the Prophet (peace and blessings of Allaah be upon him) did not forbid it, and he stated the reason why he did not forbid it.

*Sharh Muslim, 10/17, 18*

Muslim (1443) narrated from Sa'd ibn Abi Waqqaas that a man came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said: "I practice coitus interruptus ('azl) with my wife." The Messenger of Allaah (peace and blessings of Allaah be upon him) said to him: "Why do you do that?" The man said: "Out of compassion towards her child." The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "If that was harmful, it would have harmed the Persians and Romans."

There is nothing that is contrary to this permission except a weak hadeeth that was narrated by Abu Dawood (3881) and Ibn Maajah (2012) from Asma' bint Yazeed (may Allaah be pleased with her), according to which the Prophet (peace and blessings of Allaah be upon him) forbade gheelah. This hadeeth was classed as da'eef by Shaykh al-Albaani in *Da'eef Sunan Abi Dawood*.

In brief, a husband can have sex with his pregnant wife. But, if any harm may come to her, especially in the last weeks of her pregnancy as advised by doctors, then one should avoid it. Know that Shari'a does not approve any kind of harm. Allah knows best.

## **18 - Wife pleasuring husband with piece of silk:**

It is impermissible for the Muslim man to wear silk, but he is not forbidden from sleeping with his wife while she is wearing it.

As for using the silk fabric as such, the Shaafi'i book *Hawaashi Ash-Shirwaani 'alaa Tuhfat Al-Muhtaj*, with regards to the use of silk, reads, "Likewise is the silk bed napkin; it is permissible for the woman to use it even for wiping the man's genitals, and it is prohibited for the man to use it even for wiping the woman's genitals." Hence, there is no harm in doing what is mentioned in the question.

<http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=Fatwald&Id=349060>

## **19 - Intercourse Twice or More in one night:**

If a man has intercourse with his wife and wants to come back to her a second time, he should do wudoo', because the Prophet (peace and blessings of Allaah be upon him) said: "If any one of you has intercourse with his wife then wants to repeat it, let him do wudoo' between the two (actions), for it is more energizing for the second time." (Narrated by Muslim, 1/171). This is mustahabb (recommended), not waajib

(obligatory); if he is able to do ghusl between the two actions, this is better, because of the hadeeth of Abu Raafi' who said that the Prophet (peace and blessings of Allaah be upon him) went around his wives one day and did ghusl in this one's house and in this one's house. He (Abu Raafi') said: I said to him, O Messenger of Allaah, why do you not do one ghusl? He said, "This is cleaner and better and purer." (Narrated by Abu Dawood and al-Nasaa'i, 1/79).

## 20 - Different Positions for Intercourse:

It is permissible for the husband to have intercourse with his wife in her vagina in whatever manner he wishes, from behind or from the front, on the condition that it is in her vagina, which is the place from which a child is born. Allaah says (interpretation of the meaning): *"Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will"* [al-Baqarah 2:223]. Jaabir ibn 'Abd-Allaah (may Allaah be pleased with him) said: The Jews used to say that if a man had intercourse with his wife in her vagina from behind, the child would have a squint. Then this aayah was revealed: *Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will"* [al-Baqarah 2:223]. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "From the front or from the back, so long as it is in the vagina." (Narrated by al-Bukhaari, 8/154; Muslim, 4/156).

## 21 - Oral Sex:

Al-Mawsuat al-Fiqhiya Al-Kuwaitiya says:

Fuqaha are agreed upon, that it is allowed for husband to touch the vagina of the wife,

[Hanafi Madhab] Ibn Abideen said: Abu Yoosuf asked Abu Haneefah about a man who touches his wife's private part and she touches his to stimulate arousal – did he see anything wrong with that? He said: No, and I hope that the reward will be greater. [Hashiya Ibn Abideen 5/234]

[Maaliki Madhab] al Hattaab said: It is narrated from Maalik that he said: There is no harm in seeing the vagina while sexual intercourse. Another narration says: And to lick it with the tongue. This is Mubaligha that it is allowed.. [Muwahib al Jaleel 3/406, Al Kharshi ala Mukhtasar al Khaleel 3/166]

[Shafiee Madhab] al Fanani among the Shafiees said: It is allowed for husband to enjoy all.. even sucking the clitoris. [إعانة الطالبين 340/3]

[Hanbali Madhab] Hanabilah clearly mentioned the jawaz of kissing the vagina before the sexual intercourse, and disliked after the intercourse. [Kashf al-qina 5/16,17]

### **[al-Mawsuat al-Fiqhiya al-Kuwaitiya 32/90]**

Asbagh (teacher of Imam Bukhari and Ibn Maeen) from our scholars said: It is allowed to lick (the vagina) with tongue. Ibn Khaweez mandaad said: It is allowed for the husband and Master to see all parts of the body and outer part of the vagina rather than the inner part, same way for the wife it is allowed to see the private parts of the husband. [Tafsir al Qurtubi under Surah an-Nur verse 31].

One can say that these quotes are not related to male organs, but that's not true the ruling is general secondly there is no proof of its prohibition and secondly, I have asked about Oral Sex from Shaikh Muhaddith Ali bin Hasan Al-Halabi (who is the closest student of Shaikh Albani), He Replied: If one can do it cleanly, then there is no strong proof of its prohibition.

I have presented this question to another Grand Muhaddith Shaikh Abu Is'haq Al-Huwayni (Student of Shaikh Albani) He said: permissible.

One can argue that: How can it be permissible when no one can prevent the discharge (sperm, initial fluid/madhi) from getting it into mouth.

Our argument is: First of all there are Oral Condoms available in the market so you can use It secondly the part of the organ is not limited to the glans and foreskin but there are surroundings, testicles etc to play with. Thirdly, for the very same reason some scholars disliked doing it after intercourse as mentioned above.

Fourthly Impurity of Madhi and Sperm is controversial is controversial, as we discussed it earlier.

There is another question raised by brothers that Private Organ is an impure area but this argument is baseless because no organ in the body is impure, it is the liquid which is impure, discharges from those organs. And what is the reason of washing it if it remains impure even after washing? And how can you pray with that organ attached with your body if it is impure?

## **22 – Sucking the Breast and Drinking the Milk:**



Shaykh Muhammad ibn Saalih al-'Uthaymeen was asked about this matter, and he replied: Breastfeeding a grown-up has no effect, because the breastfeeding which has an effect (of creating the relationship of mahram) is that which consists of five feedings or more within the first two years, before weaning. On this basis, if it happened that someone breastfed from his wife or drank her milk, he does not become her son. *Fataawa Islamiyah*, 3/338. And Allaah knows best.

One can argue that drinking milk will affect the relationship because breastfeeding is used for making someone Mehram in terms of son or daughter but Ibn Qudaamah said in *al-Mughni* (9/201): "One of the conditions of breastfeeding creating the relationship of mahram is that it should be within the first two years. This is the opinion of most of the scholars. Something like this was narrated from 'Umar, 'Ali, Ibn 'Umar, Ibn Mas'ood, Ibn 'Abbaas, Abu Hurayrah and the wives of the Prophet (peace and blessings of Allaah be upon him), apart from 'Aa'ishah. It was also the opinion of al-Shi'bi, Ibn Shubrumah, al-Oozaa'i, al-Shaafa'i, Ishaq, Abu Yoosuf, Muhammad, and Abu Thawr, and was narrated in one report from Maalik.

<https://islamqa.info/en/2864>

## 23 – Having Intercourse in Bathroom:

What is the ruling on a man having intercourse with his wife in the bathroom? Some people take a bath with their wives and may become aroused. What is the answer? Praise be to Allaah.

My brother, may Allaah help you to do that which is good and make you satisfied with that which He has permitted you so that you will have no need of that which He has forbidden. What you have mentioned in your question may be answered by noting the following :

1 – The modern kinds of washrooms in modern houses such as those in your country differ greatly from the places used in the past for relieving oneself, which were places where dirt, filth and impurities collected. Modern washrooms are not like that, rather they can be kept clean and there is no impurity in them. Therefore they are not like the places that people used for relieving themselves in the past, and there are obvious differences

between them. On this basis there is no real reason why one should not fulfil one's sexual desire in such places when necessary, in the manner that you mentioned.

2 – A man's fulfilling his sexual desire with his wife may often happen as the result of stimulation, by looking or touching etc. Hence fulfilling his desire when it is provoked in such situations is a means of keeping himself chaste and lowering his gaze [from looking at other women]. This is what the Prophet (peace and blessings of Allaah be upon him) taught us to do, according to the hadeeth narrated by Muslim (1403) from Jaabir, who says that the Messenger of Allaah (peace and blessings of Allaah be upon him) saw a woman and he came to his wife Zaynab, whilst she was tanning a skin and preparing it for dyeing, and he fulfilled his need. Then he went out to his companions and said: "Woman comes and goes in the shape of a devil [i.e., she causes temptation], so if any one of you sees a woman, let him go and have intercourse with his wife, for that will take away what he feels in his heart." This was also narrated by Ahmad, 19403; Ibn Maajah, 1853. Ibn Hibbaan narrated in his *Saheeh*, 4171, that 'Abd-Allaah ibn Abi Awfa said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'No woman fulfils all her duties towards Allaah until she fulfils all her duties towards her husband. If he asks her [for his conjugal rights] even when she is on the back of a camel, she should respond to him.'"

3 – At the same time, the Muslim should not forget, when his desire is provoked, to bear in mind the intention of keeping chaste and of enjoying that which is good and permissible. Then doing that will be an act of charity and righteousness on his part, as the Prophet (peace and blessings of Allaah be upon him) said: "In the intimacy of any one of you there is charity." They said, "O Messenger of Allaah, if any one of us fulfils his desire will there be reward for him in that?" He said, "Do you not see that if he does it in a haraam way, that will be a sin on him? So if he does it in a halaal way, he will be rewarded for that." (Narrated by Muslim, 1006, from the hadeeth of Abu Dharr). A man should also recite the du'aa' that was narrated from the Prophet (peace and blessings of Allaah be upon him) for this situation. The Prophet (peace and blessings of Allaah be upon him) said: "When any one of you wants to have intercourse with his wife, let him say:

يَا سَمِ اللّٰهُ اللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا (In the name of Allaah, O Allaah, keep the Shaytaan away from us and from that with which You may bless us)', then if it is decreed that they should have a child from that, the Shaytaan will never be able to harm him." (Narrated by al-Bukhaari, 6388; Muslim, 1434, from the hadeeth of 'Abd-Allaah ibn 'Abbaas).

May Allaah grant you strength and bless you.

<https://islamqa.info/en/21745>

This also includes the permission of taking bath together as narrated from A'isha Radhiallahu Anha:

The Prophet (ﷺ) and I used to take a bath from a single pot called 'Faraq'.  
[Sahih al Bukhari no. 250].

Which also includes Bath-tub, Swimming Pool (private) etc.

## 23 -Sex In Public Place or Where people can figure you out:

*Ibn Qudaamah said: 'A husband should not have intercourse with his wife when it is possible for someone else to see them or to hear their noise when copulating. Also, he should not kiss her or touch her in front of the people. Imaam Ahmad said: "For me, it is desirable that he should conceal all of this (i.e. do this in privacy only)." (Al-Mughni).*

<http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=Fatwald&Id=91996>

Shaykh Ibn 'Uthaymeen:

The first is having intercourse where the awrahs of both partners can be seen. Undoubtedly limiting oneself to saying that this is makrooh is a mistake, because it is obligatory to cover the 'awrah. If it is in a place where anyone can see their 'awrahs, this is undoubtedly haraam, and what this author says is not correct at all.

The second is having intercourse in a place where the 'awrah cannot be seen. Limiting oneself to saying that this is makrooh is also subject to further discussion. For example, if they are covered with a blanket and he starts to have intercourse with her, and the movements can be seen. This is undoubtedly more likely to be haraam, because it is not appropriate for a Muslim to lower himself to such a level.

*Sharh Kitaab al-Nikaah min Zaad al-Mustanqi'*, tape 17.

<https://islamqa.info/en/26265>

## 24 – Dancing for Husband:

Shaikh Albani Rahimhualah was asked:

Is it permissible for the wife to dance for her Husband?

He replied:

The one (wife) who pulls both of her legs for her husband, it is permissible for her to pull a single leg for her Husband. (implying to some dancing moves, as most of the times when people dance they wave their hands or legs in the air).

Narrated By: Shaikh Mashoor bin Hassan

الذي ترفع له الرجلين يجوز لها أن ترفع رجل واحدة)  
<http://meshhoor.com/fatwa/2115/>

Note: Dancing should not be based on Music and Resemblance of Non-Muslims or Sinners should be avoided.

## 25 - Masturbation from the Hand of Wife:

Imam Shawkani Said:

Ijma has been established upon its permissibility.

(بلوغ المنى فى حكم الاستمناء: 80)

Means no one have ever differed on its permissibility.

Same applies for men, they can masturbate their wives' organ.

Some scholar also gave permission of self-masturbation in some cases.

Shaikhul Islam Imam ibne taymia Rahimahullah was asked:

Person his body disturbing him so he masturbates but he knows that the cure of it is Fasting but Fasting is difficult for him?

He said:

Whatever discharging from water (mani, masee) without his control its not sinful, but he must take ghusl if thick water (mani, sperm) discharge from it, but extracting sperm with hand is not permissible in sight of majority of Fuqaha and its also opinion of Ahmad bin Hambal in one of narrations (the most correct one) and in one narration its makrooh but if a person get stressed like he can do fornication if he doesnt masturbate or he can be sick, then there are two famous opinions of Scholars, (one of them) some groups form Salaf and Khalaf have permitted it and Rest didnt.

((1/ 302) "الفتاوى الكبرى))

Shaikh Muhammad Bin Saleh Al-Usaymeen said:

"There are two types of needs: Religious Need, Physical Need.

Religious Need: Someone is far from his land and has chances to be in Zina becuase he is in place where fornication is easy to do so is in religious need for doing this and its permissible form him to do so.

Physical Need: Person feels very stressful (sexually) because some have very strong sexual desires (shah'wa) and if he doesn't do masturbate he could be very stressful so he cant even sit sometimes and deal people because of stress and have fear on his body.

so if he masturbates in this condition it is permissible but if someone masturbates without these conditions he should be punished." (summarized)

(Sh Saleh Al munajjid Hafizahullah quoted these quotes when some "woman" asked him about masturbating because she was a divorced and had some pain for not doing this near his Egg etc).

((14/318) الشرح الممتع))

Note: if some goes through these conditions then it should be done without using any toys, tools, lotion, soap, lotion etc, specially for woman because its not only a sin (using toys etc) but according to some she could loose her virginity (if she's a bachelor) and this should be practiced after taking At'Tibb An'Nabawi (ﷺ) which is fasting and sabr, one should not watch movies or pictures before doing this or it will be best to not imagine someone specially non mehram while doing this.

## 26 – Using Adult Toys:

Ibn al Qayyim said, quoting Ibn Aqil hanbali

"And if a woman had no husband and her temptation grew stronger, it is said by some of our companions that it is permissible for her to behold a 'Akrabanj' (which is made of leather) for her to use, or the use of cucumbers or small percussion or what is similar to that." [Bada'i Al-Fuwa'id 4/96-97]

right after that He refuted this opinion by saying:

"And the correct opinion according to us (Ibn al Qayyim) is that it is not allowed, as the Prophet (peace be upon him) advised those who have sexual urge and who were unable to marry to fast instead." [Bada'i Al-Fuwa'id 4/97]

It should be avoided when even she is with husband that husband should not enter anything else like toy etc. for her pleasure except his finger, tongue or organ, otherwise, it will make her to get addicted with toys.

## 27 – Thinking of someone else during intercourse:

The first view is that it is haraam, and that the one who deliberately brings haraam images to mind whilst having intercourse with his wife is sinning.

Ibn 'Aabideen al-Hanafi (may Allaah have mercy on him) said:

The view that is closest to the spirit of our madhhab is that it is not permissible, because imagining that woman as if he is having intercourse with her is imagining oneself committing a sin with a woman who is not permissible for him.

*Haashiyat Radd al-Muhtaar* (6/272).

Imam Muhammad al-'Abdari, who is known Ibn al-Haaj al-Maaliki (may Allaah have mercy on him), said:

A man should refrain from thinking such thoughts and tell others to avoid this behaviour too, i.e., this obnoxious characteristic that has unfortunately become very common, which is when a man sees a woman whom he likes, he goes to his wife and has intercourse with her, and starts to imagine that woman whom he has seen.

This is a kind of zina (adultery) because of what our scholars (may Allaah have mercy on them) have said about the one who takes a tankard and drinks water from it, but he imagines that it is alcohol that he is drinking – so that water becomes haraam for him.

What we have mentioned does not apply only to men, rather it also includes women, and it applies even more so to them, because what is common nowadays is that they go out or look out from windows, and if they see someone whom they like, they start thinking about him, then when they have intercourse with their husbands they bring that image that they have seen to mind, so each of them may be committing zina in some sense – we ask Allaah to keep us safe from that.

He should not only avoid that himself, he should also draw his family's and other people's attention to it, and tell that this is haraam and is not permitted.

*Al-Madkhil* (2/194, 195).

Ibn Muflih al-Hanbali (may Allaah have mercy on him) said:

Ibn 'Aqeel stated in *al-Ri'aayah al-Kubra* that if a man imagines the image of another woman who is forbidden to him whilst having intercourse with his wife, he is sinning, but a passing thought that he cannot prevent does not constitute a sin.

*Al-Adaab al-Shar'iyyah* (1/98).

The evidence for this opinion is the view favoured by a number of scholars, that if thoughts that cross the mind become entrenched and may turn into something that one resolves to do, then they come under the heading of things for which one is accountable, and that haraam fantasies that a person deliberately calls to mind are not covered by forgiveness, because they have been thought of deliberately and the person will be called to account for that.

Al-Nawawi (may Allaah have mercy on him) said: The reason why passing thoughts are forgiven is what we have mentioned above, that they cannot be avoided. But it is possible to avoid dwelling on them. Hence dwelling on them is haraam.

*Al-Adhkaar* (345).

The second view is that it is permissible, and that there is no sin on the one who does that. This is the view of a number of later Shaafa'i scholars, such as al-Subki and al-Suyooti.

They said: That is because there is no resolve or determination to sin in fantasies. He may imagine that he is having intercourse with that woman, but there is no resolve in his heart or any plan to do that, rather he may refuse if given the opportunity to do it.

It says in *Tuhfat al-Muhtaaj fi Sharh al-Minhaaj* (7/205, 206) – which is a Shaafa'i book:

Because when he thinks of that or imagines it, it does not occur to him to actually commit zina or do any of the things that lead to it, let alone resolve to do it. All that is happening to him is that he imagines something reprehensible as something good. End quote.

See: *al-Fataawa al-Fiqhiyyah al-Kubra* (4/87).

<https://islamqa.info/en/84066>

## 28 - Following Themes:

Using some particular themes like Bondage, Hardcore sex etc. getting inspired by Porn, is not allowed because it is narrated from Prophet ﷺ that:

Whoever imitates a people (non-muslims or sinners) is one of them.” (Narrated by Abu Dawood, al-Libaas, 3512).

It is narrated in another narration that Prophet ﷺ said:

"You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Messenger (ﷺ)! (Do you mean) the Jews and the Christians?" He said, "Whom else? (Sahih al-Bukhari 7320).

## 29 - Getting Naked during Intercourse:

There are some weak narrations on its prohibition:

1 – It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When one of you goes in unto his wife, let him be covered, for if he is not covered, the angels feel shy and depart, then if they have a child, the Shaytaan will have a share of him."

This was narrated by al-Tabaraani in *al-Mu'jam al-Awsat* (1/63), and by al-Bazzaar who classed it as da'eef (weak), as it says in *Nasab al-Raayah*, 4/247.

2 – It was narrated that 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When one of you goes in unto his wife, let him cover and not be naked like donkeys."

This was narrated by al-Tabaraani in *al-Mu'jam al-Kabeer*, 10/196, and by al-Bayhaqi, who classed it as da'eef (weak) (7/193). Its isnaad includes Mandal ibn 'Ali, who is da'eef.

It was also narrated by Ibn Maajah (1921) from the hadeeth of 'Utbah ibn 'Abd-Allaah al-Sulami, who was classed as da'eef by al-Albaani in *Irwa' al-Ghaleel*, 2009.

3 – It was narrated that Abu Umaamah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When one of you goes in unto his wife, let him cover himself and his wife, and not be naked like donkeys."

This was narrated by al-Tabaraani (8/164). Its isnaad includes 'Afeer ibn Ma'daan who is da'eef, as was stated in *Majma' al-Zawaa'id*, 4/293.

As it is established that these ahaadeeth are da'eef (weak), it is not valid to quote them as evidence that it is obligatory to be covered and to say that it is forbidden to be naked when having intercourse. The basic principle is that it is permissible for spouses to enjoy looking at and touching one another.

The majority of scholars have quoted as evidence that it is permissible the hadeeth of Bahz ibn Hakeem, from his father, from his grandfather, who said: I said, O Messenger of Allaah, with regard to our 'awrah, what may we uncover of it and what must we conceal? He said: "Cover your 'awrah except from your wife and those whom your right hand possesses (i.e., concubines)." I said, O Messenger of Allaah, what if the people live close together? He said, "If you can make sure that no one sees it, then do not let anyone see it." I said, O Messenger of Allaah, what if one of us is alone? He said, "Allaah is more deserving that you should feel shy before Him than people."

Narrated and classed as hasan by al-Tirmidhi, 2794; Ibn Maajah, 1920; Classed as hasan by al-Albaani in *Saheeh al-Tirmidhi*.

They also quoted as evidence a da'eef hadeeth, narrated from 'Abd-Allaah ibn 'Umar (may Allaah be pleased with him) who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Beware of being naked, for you have with you those who never leave you except when you defecate, and when a man goes in unto his wife, so feel shy of them and respect them."

Narrated by al-Tirmidhi, 2800. Its isnaad includes Layth ibn Abi Sulaym, who made mistakes and was classed as da'eef by al-Albaani in *Irwa' al-Ghaleel*, 64.

Conclusion: There is no saheeh hadeeth which says that it is forbidden to be naked when having intercourse with one's spouse, and the basic principle is that that is permitted, and there is proof that supports this basic principle.

It is narrated from A'isha Radhiallahu Anha:

The Prophet (ﷺ) and I used to take a bath from a single pot called 'Faraq'.  
[Sahih al Bukhari no. 250]. Which implies that couple can be naked.



### 30 - Getting Naked before each other for No Reason:

What about if you are in the privacy of your bedroom, separate from the whole house, with the door closed. After intercourse with your spouse?

Answer:

Praise be to Allaah.

If the situation is as described in the question, then that is permissible, because it is permissible for each of them to look at the other with the intention of enjoyment.

And it was narrated from the Prophet SAWS (peace and blessings of Allaah be upon him) that a man should cover his 'awrah except from his wife and female slave (concubine). It was narrated that Bahz ibn Hakeem said: my father told me from my grandfather, who said: "I said, 'O Messenger of Allaah, with regard to our 'awrah, from whom should we cover it?' He said, 'Cover your 'awrah from everyone except your wife or (the slave woman) whom your right hand possesses.' He asked, 'What if a man is with another man?' He said, 'If you can avoid letting anyone see that, then do that.' He asked, 'What if a man is on his own?' He said, 'Allaah is more deserving that he should be modest before Him.'" (Narrated by al-Tirmidhi, al-Adab, 2693; classed as hasan by al-Albaani in *Saheeh Sunan al-Tirmidhi*, no. 222). The hadeeth indicates that a person should cover up when he is alone. And Allaah knows best. <https://islamqa.info/en/13698>

### 31- Screaming during Sex:

It is permissible for both husband and wife to say whatever they want to provoke desire during intercourse, and that does not have to be something that was narrated in the Sunnah, but it is not permissible to say anything that is forbidding in Islam, such as lies or slanderous words. But with regard to mentioning the genitals by their colloquial names or other things that provoke desire in word or deed, the basic principle is that it is permissible.

If it is permissible for the husband to touch his wife's private part, look at it and enjoy it, then it is more appropriate that he is permitted to call it by a name that will provoke his wife; and the converse is also permitted.

The permissibility of speaking during sex to raise the bar of sexual urge also includes screaming in an arousal manner or other gestures but with the condition that no one can listen it.

<https://islamqa.info/en/45597>

### **32 – Showing affection to each other in Public:**

Anas bin Malik (رضى الله عنه) said:

After that, we proceeded to Medina and I saw that Allah's Messenger (ﷺ) was covering her (Safiya رضي الله عنها) with a cloak while she was behind him. Then he would sit beside his camel and let Safiya put her feet on his knees to ride (the camel).

(Sahih al-Bukhari 2235).

Aisha radiallaahu 'anhaa said: That she accompanied the Prophet on a certain journey. At that time she was a mere girl and was neither fat nor bulky. The Prophet asked the people to move on, and they marched ahead. Then the Prophet said to me, 'Come on, let us have a race'. Aisha says that she ran and remained much ahead of him. The Prophet kept quiet for some time. Later on when Aisha grew fat and loose bodied, she forgot the previous incident. Again she accompanied the Prophet on some journey. The Prophet again asked the people to march ahead, and they moved ahead. Then the Prophet again asked her to have a race with him. This time the prophet defeated her and she lagged behind. Now the prophet laughed and said, 'This is in reply to our previous defeat'

[Ahmad, Safwat al Safwah Vol I p68]

[Abu Dawood, Book 14, Hadith 2572].

`Aisha Radhiallahu Anha said, "Once the Prophet (ﷺ) was screening me and I was watching the display of black slaves in the Mosque and (`Umar) scolded them. The Prophet (ﷺ) said, 'Leave them. O Bani Arfida! (carry on), you are safe (protected)'."

(Sahih al-Bukhari 987, 988).

### 33 – Anal Sex:

Well, when we have discussed each and everything so it is good to discuss it too. Among the Majority of scholars its consider haram, but when we look in the past, we also find some scholars, permitted it (Fat'hul Bari). Some scholars also declared all the narrations of its impressibility, weak. As ibne Hajar quoted in Fat'hul Baari but it is better to avoid it because the opinion of its permissibility is very least rated and rarely adopted by anyone.

It is mentioned in hadeeth that we should avoid Doubtful things so at minimum level it lies under doubtful matters.

It can also lead one to the homosexuality and pedophilia if one get addicted to Anal more than Vagina.

### 34 – Intercourse during Menstruation or Bleeding following Child birth:

It is mentioned in Qur'an:

They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.). (Surah Al-Baqarah: 222).

When a woman gives birth to a child it becomes Haram to have sexual intercourse with her until she becomes pure. If she usually becomes pure by being dry or by noticing the coming out of a white liquid that a woman sees at the end of the menstruation period or at the end of the recovering period after giving birth, then she should not let her husband have sexual intercourse with her until one of these two matters occur. But if she usually becomes pure by noticing just one of these two matters, then she also should not let her husband have sexual intercourse with her until she sees that.

This is, of course, in case the bleeding does not exceed the period of forty days. However, if it does, then this is not considered as post-partum bleeding, because according to the majority of the people of knowledge the maximum length of the post-partum bleeding is forty days. According to the Hadith of Um-Salamah (Radiya Allahu Anha) she said, "That during the era of the Prophet (Sallallahu Alaihi wa Sallam) women after delivering a baby observed a period of forty days." [Reported by Tirmizi and Abu Dawood : 139].

<http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=Fatwald&Id=87798>

Therefore, it is Haram for the husband and wife to have sexual intercourse in the vagina during this period as long as the woman does not completely become pure according to her usual circumstances.

## **Pornography and Real Sex:**

One should not expect from his wife/her husband the kind gestures or moves, Porn-stars does. Because first of all they are professional, they have directors, retakes to make it according to the desired vision. Secondly, they use supplements for that so they can run long with it, but your wife/husband doesn't and even after that they take retakes to make a video perfect but you can't do this because you are not recording anything, you have to execute it at once, no matter how much stamina or experience do you have, there is always a limit.

Thirdly, they have specially created ambiance where they have full empty house or any place where they record it, where screaming or different positions are easy to try unlike your situation. Where mostly you don't have except one room where you can play limited gestures.

So, just like when you can't express your anger in real life, as they express it in movies where one man destroy the entire network and kill hundreds of enemies alone. The situation is same about sex. You simply can't imitate them at any cost, there are something which can't be true practically ever but in the fantasies. So avoid watching porn which makes you to set practically impossible parameters and in a result you destroy your relationship.